PEGASVS
PVBLISHED BY THE YOVNG PEOPLE'S RELIGIOVS VNION
VOL 2 # 4

# Neglected Assets

*By Waitstill Hastings Sharp, A. B., LL. B.*
**Secretary, Dept. of Religious Education, A. U. A.**

If there is one widespread falsehood more unjust to our high school and college teachers and more dangerous for youth than: "All teachers demand a parrot-like repetition of what they say," I should like to be shown it. Started by someone with a grouch, it has gained credence with each careless reassertion, until now it represents a snowball of falsehood—to which, I suppose, an annual number of Young People's Sunday speakers resort for some ammunition annually.

We had better call a halt on this habit. There is nothing quite so sensational in private or in public talk as a critical generality, but it adds nothing to the speaker's authority when it can't stand the racket of contradiction.

To assert that all or most teachers demand that their students stand and deliver what has been "laid down" to them is unjust to the instructors in the high schools and colleges of this country, because it is a libel. It is false except as to a very few teachers—and I never met one. (I am allowing its truth in a very few cases because of the possible permutations and combinations in human make-up.) In the review of all my grammar and high school years, of my four years in a municipal university of 10,000 students, and my three years in the leading law school in the country I can put my finger on no teacher who was dogmatic or overbearing, none who bulldozed the free thinkers. Plenty there were who, in the name of order and efficiency, demanded that we pupils comply with certain regulations as to size of theme paper, or form of physics reports, or rules of punctuation. And young America needs often to be whipped into line from slovenly, halfway efforts! But these are concerned with mechanical details—not with the pungency of expression, the echo of a new voice in the classroom, the challenge of a difference in conclusions, which we are asked to believe that professors penalize. I never knew a professor whose attitude toward a contradicting student was less than a hearty: "Go to it!" Even more, I have known many who could have gone all day without lunch on the motive power and the surprise furnished by a student wide awake enough to fire questions at "the chair" and then disagree. If we students talked more with our instructors in a man-to-man intimacy and candor, and less as suppliants or fakirs we would find that they live for the joy of challenge.

It is short sighted, too, for young people to imagine this barrier into being. For false as it is in origin, it leads to a barrier as real as the Great Wall of China.

Students of crime and penology know what is meant by the term, "prison psychosis"—a dull stupor of outlook developed by the constant attrition of fear, hopelessness, idleness, suspicion and hatred which settles upon the jailed criminal as his prison sentence comes to mean the awful denial of character which follows the death of initiative. No less evident in its way is the "obedient-receptive look" that attaches to the student who counts his college among the good pumping stations of the country. Chief among these is the number who assume that difference is doom. They insulate themselves very effectively from all the personal possibilities of education—it is the only effective thing they accomplish in college. Verily they have their reward!

The wise use that a man makes of the last years of his education in high school or college depends upon how soon he "comes to himself"—how soon he realizes that as he is the product of his experience, each encounter with a new book, a new fact, a new mind, must be welcomed as a new opportunity for self-expression through experience. We grow as we greet the truth that adheres in the events of life.

And of all the elements in education those offering the student his widest chance for exchange, for stimulation, for self-expression through experience are the personalities of his instructors—seasoned, flexible, penetrating and, for the most part, quite human.

# Why Y. P. R. U. Work?

*ALAN MARPLES*, Director, Y. P. R. U.

The Y. P. R. U. pin has inscribed on it three words Truth, Worship, and Service. These three words form the principle keynotes of the Y. P. R. U., and can be made use of in the various phases of human life, resulting in the development of a well-rounded personality.

For us, truth is not obtained without a search. It is not contained in Bibles or oracles only, and even if it were, we should probably have to dig it out, and that is no easy job. We find truth in life itself, and experiments and tests, and we realize that it must be constantly checked up if it is to be valuable. The search for truth is rewarded by strength of mind in the person who searches, as well as by the information itself. The search in the Y. P. R. U. implies scientific following of truth when it is found, and scholarly thoroughness of search. It is in earnest.

We have a vital interest in all the truth. In this day and age a company will hire men to experiment for it, and then use all the data that they bring out, not part of it. Colleges conduct research departments that search truth for its own sake and follow the search wherever it leads. We can hardly afford to let truth lie idle,—we are like scientists and not like publicity agents. Under all this search is the implication that truth is the best guide for life that there is, and that we owe it to ourselves to seek after, follow, and use it.

The method of getting at truth, and the ways in which we can apply it in our lives, are other thing of value to be obtained from Y. P. R. U. study groups. The truth that we are most concerned with is that about right and wrong. The first thing we think of when we hear the word truth is, I suppose, whether a statement is a lie or not, and then of scientific truth, but the most important now is that of right and wrong, of moral judgments. The Y. P. R. U. cannot enter into the scientific field very deeply, and we should all have passed the point where lying is possible.

But the larger problems that confront us as individuals and nations, can be studied through the Y. P. R. U. group with more hope of success than they can be taken up by individuals. The group brings many points of view to bear, and the wisdom of many heads. Ways to apply our knowledge to life are most easily suggested when there are others thinking about the same problems, all of whom are stimulated by each other.

As Y. P. R. U.—ites we go into this search for higher truth. We do want richer, fuller, more useful lives as well as more comfortable ones.

The word Worship is one that comes closer to us. Truth exists as scientific fact and law almost entirely outside of us, and as right and wrong, somewhat nearer, but still not very close. It is the function of worship to unite the various parts of life into life itself. We see each little part of life, each fact, each truth, in its relations to the others and to the whole when we see life in worship.

Whether we worship inside or outside a church, in a schoolhouse or grove or cathedral, in a friend's meeting or alone or at a mass, the result in unity of life is the same. Work is more interesting, or at least more bearable, when we see it in its relation to other work. We are better able to do our share of work because of this satisfaction, and we can do better work when we realize its necessity.

Service is more necessary now than it ever was. It is becoming a watchword of certain modern industries, and because of general adoption is becoming necessary for the conduct of those businesses. The automobile industry has many kinds of service stations, including gas and oil stations, spring, battery, free air and water, auto laundries, even greasing palaces. Radio is getting its hospitals, and fountain pens their filling stations. One can hardly help seeing them as one drives a car, or even rides in a street car. It is a comparatively new word in business, but the idea is old. People buy for the premium now, just as they always have done. No one would buy radio sets if there were no free broadcasting, at least at first. It is good business, for those products would not have had such a wide sale without the service thrown in. It helps to give a feeling of satisfaction to the customer because he thinks that the dealer stands behind the goods with a perpetual guarantee. It is legitimate business expense, but adds on to the cost of the articles. It is not free, but you don't know you are paying for it when you do.

Y. P. R. U. service is not something thrown in to help sell something else. It is more nearly like that mercy which is twice as blessed, because it works both ways. The value of it is just as great to the doer as to the recipient. The good to the doer comes in self development. Such service is not charity or philanthropy, although charity and philanthropy are real outlets for Y. P. R. U. service. Service to the group in study classes, or in other activities that the church or club undertake is true service just as philanthropy. The individual is helped, and so are the rest of the group.

Cooperation in some good work is a sure way to make friends, and this is one of the important results of Y. P. R. U. work. The summer conferences and the federation meetings give opportunity to make friends out side of the local groups. The field secretaries are working with friends all the time, indeed their work would be almost impossible without it, for unless friends were left where the secretaries had visited, their visits would not be worth while. "PEGASUS" circulates among frends, and promotes friendship.

The care for another that is at the bottom of religion is like friendship in that it leads to self-forgetfulness in service. Religion is a large manifestation, general in character, while friendship is intimate and personal. When friendship fails in a church, that church is fearfully cold. If religion fails, friendship still remains.

Most important of the principles of the Y. P. R. U. is service. Truth affects the mind mainly, worship has as its aim the realization of the place of the individual in the larger things around, but service, while dependent on the other two for its proper control, sums up in action what the other two are striving for.

## ARE YOU ALL SET FOR Y. P. R. U. WEEK?

Has your group planned to conduct the service on Young People's Sunday, February 6th, and to do something special that week, Young People's Week? February 6th-12th is not very far off, but it is not too late to make arrangements. Do not be discouraged if no one in your group can be persuaded to deliver the sermon: talk it over with your minister, and divide the rest of the service among members of the group, and give one person the job of seeing that every young member of your parish (whether a member of your group or not,) is in church that Sunday!

Plan for some other activity during that week, too, and get the inspiration of being part of a great Continental Organization—of doing at the same time, about the same thing that hundreds of other groups from coast to coast are doing. If you are near enough another group, unite with them—"in union there is strength;" If you are not, do something alone and show your own strength! At any rate, be sure to conduct the regular Sunday service; you cannot afford to miss that experience.

Also be sure to let SOMEBODY know of any difficulties you may have. Maybe we are all missing the very thing that would help most, but we are all trying the best we know how. In the first place of course the Y. P. R. U. officers, especially the Field Secretaries, are always eager to help in any and every way (and are darn good at it, too—try them!!) The Y. P. R. U. has appointed a special Committe to help groups plan for Young People's Week, with Harry Haynes, 420 West 116th Street, New York City, as Chairman. "PEGASUS" is getting out a Special Young People's Week Edition, and as explained elsewhere in this issue, is making a Special Rates Offer. Et cetera ad infinitum. But what can some one of us do to help YOU in particular??

—Harry W. Haynes, Chairman

Reference: December "PEGASUS," 1926, page 4.

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## ROWE CAMP REUNION

On New Year's Day, in the old town of Deerfield, there met about forty young people from various parts of New England and New York, to renew friendships that were begun in Rowe, Massachusetts, at Bonnie Blink Camp during a week in each summer of 1924, '25 and '26.

One purpose of the reunion was to arouse interest in the proposed purchase of the cottage at Rowe, which has been the scene of each year's conference. The Connecticut Valley Conference is getting behind the scheme, and it is hoped that the needed one thousand dollars will soon be raised.

Saturday afternoon was devoted to winter sports—skiing, coasting, and tobogganing. After supper Saturday night we all enjoyed games and dancing. These were followed by a most impressive candle-light service, led by Elizabeth Andrews of Chicopee, Massachusetts.

Sunday morning we all attended the church in Deerfield, and after dinner we said goodbye and left for our various homes. We owe the success of this Rowe reunion to our good friends, the Wellmans.

—Margaret Fairley

## THE Y. P. R. U. LITTLE THEATRE
### Finishing the Interior Set

Having secured the lumber, cloth, and hardware for the scenery "flats", as described in the last article, you now need but a few suggestons for finishing the construction and for painting them.

You will first have to decide on the size and variety of flats you need. The height is determined by the amount of "headroom" on your stage. Standard twelve-foot height is perhaps the average need. For small stages, I advise four-foot widths, with a few narrower ones—some three feet and some two feet— for use as jogs, pillar units, etc. At first, a space between two flats will serve as a door or window, until you can afford to build additional flats with these incorporated. All flats are built the same way, so I shall describe the making of one and let the problem of how many, solve itself;—

Lay two long pieces (the "stiles") on the floor, cut the required full height of the flat. Then cut four cross-pieces (the "battens") long enough so that when placed between the stiles the whole width will be the four (or three,) ends and the remaining two are at exact third intervals. The corners are now fastened together—after making sure they are accurately squared—with triangles of 3 ply veneer board nailed with 1¼ in. clout nails. Where the two battens meet the stiles, keystones of 3 ply are similarly fastened. Turn the frame over and proceed with covering it as follows:—

Lay the fabric on with the edge hanging over somewhat. Remember that linen is the best, but common unbleached cotton muslin is cheaper and satisfactory. Tack it evenly avoiding wrinkles but don't pull it too taught—the painting does that. Tack at intervals of about 3 inches and as far as possible from the outer edge. Paste the remaining flap down and when almost dry cut it off with a sharp knife as close as possible to the outer edge. You will then have a smooth surface over all.

Scenery is painted with dry distemper colors which are carried by all paint supply houses and by most hardware stores.. Whiting and ground glue are even easier to procure. The first process is to "size" the new cloth. This is done by boiling the whiting, glue and water, in proportions that will provide a rich creamy moisture, and painting the cloth. A pint of glue to a pail is enough. Several thin coats are better, in fact, as they give a fine smooth texture to the surface which is to take the color. To a similar mixture of whiting, glue, and water the desired dry colors are added for the final painting. You had better try a small daub and let it dry—there is a considerable difference and you will save yourself trouble this way.

Many beautiful effects can be gained by painting a set of light tint of grey-blue and then spattering the whole surface thickly with two or three brighter colors. This is called "stippling", and results in a very "live" surface which picks up different colored lights equally well—thus making the set useful for many scenes without repainting.

The final operation is attaching a lash line to the left hand edge and a cleat to the right hand edge of each flat, for tying them together.

See Mitchell's "The School Theatre" for complete diagrams and data regarding all these processes.

—Frederick Packard

## LAKE ERIE CONFERENCE HOLDS WINTER REUNION

*SARA COMINS*
**Executive Secretary, Y. P. R. U.**

Lake Erie Conference Reunioners, seventy-five strong, foregathered joyously in the First Unitarian Church at Cleveland Ohio, on Tuesday, December 28th. In spite of the heavy snow storm which prevented a large out of town representation, delegates came from Detroit, Toledo and Youngstown, Ohio.

In the late afternoon, the Advisory Council, composed of representatives from each young people's society, met to discuss the management of the 1927 Conference. After that, the reunioners, presided over by Christine Rhoades of Cleveland, listened to the reports of the activities of the various societies. At 6:30 o'clock everyone sat down to supper at tables, candle-lighted and gaily decorated with Christmas colors and a bright candy cane at each place. John Rust, of Cleveland, introduced the speakers who responded to toasts arranged from the initial letters of Lake Erie Conference.
"Looking Backward"—Rev. Dilworth Lupton.
"Evoluting"—Miss Gertrude Taft.
"Catching the Spirit",—Miss Sara Comins, representing the Y. P. R. U.

Miss Eleanor MacGregor, Mid-West Secretary of the Y. P. R. U., a visitor at the Reunion was called upon and spoke briefly of the Mid-western summer camps and all that they mean to the isolated groups who attend them, and what that spirit might mean to still other groups who as yet have no camps.

The supper program was followed by a candlelight service in the church auditorium, led by Faith Mendenhall of Toledo.

The Channing Club of Cleveland entertained with a clever and artistic marionette show, "Aladdin", after which came dancing until the strains of "Home Sweet Home" brought the Reunion to a close. Enthusiasm was high over the success of the occasion, and everyone is now looking forward to the next summer conference to be held next June at Linwood Park, Vermilion, Ohio.

The committee in charge of the arrangements consisted of Albert Luxton, Herman Matzen, Marceline Coe and Oleta Fowler. A special issue of the "Lake Erie Breeze" was edited by Edmund Haigler and John Rust.

**Contributed by a Young Friend of Another Faith**

## *BISHOP AND PAINTER*

by

KATHERINE LEWIS

Well has the work in this new church progressed;
Indeed the holy fathers will be pleased;—
And yet it lacks the power of young thought.
Do you not think that painting on a wall
Should waken sleeping thought of doing right?
How can suggestion that hides meaning true
Create a will to act in those who see?
This noble church deserves your finest work.
Why can we not, while carrying on tradition,
Find some new way to freshen holiness?
But our great church frowns heavily on new ways.
May I not paint with freedom on the walls
The brave strong figure of an athlete youth?
For had not Christ, the greatest man of all,
A beauty radiant as the rising sun?
Yea, he had that and more; and yet, my son,
The churchly fathers hold that nobleness
Lies only in the soul, while outward form
Should only show the burning fire within.
But does not glorious strength appeal to men,
As symbol of that inward force unseen?
Yea, truly, but the glory-loving Greeks,
Who rose because perfection was their guide,
Once risen, fell, when losing that ideal?
Our thought of Christ is but a memory dim
Presented by pale colors in faint light.
May I not represent Him as a youth
Leading His people vigorously toward right?
He had that strength; He scourged the trading Jews
And from His holy temple drove them forth.
Obedient have I been and painted age
And images with thin and weakened limbs.
Now may I not, with ardent eager brush,
Paint so that all may see and understand
The spirit that lives within revealed without—
And seeing it portrayed in different style,
May learn the many sides of perfectness?

## *WANTED*—500 New Pegasians

By the end of Young People's Week. We must secure at least that number of subscriptions in order to remain solvent. If "PEGASUS' is of value to you we are sure you will secure one new subscriber. A special offer is made to Y. P. R. U. societies whereby a commision is allowed for each subscription received. Write to the Circulation Manager for details.

The Board of Directors of the Y. P. R. U. at a recent meeting approved the plan of each society giving a copy of "PEGASUS" to each person who attends its church on Young People's Sunday.

The edition of "PEGASUS" for Young People's Week will contain a number of special features and should interest all members of your church. A special rate of 5 cents per copy is made to societies, and orders must be in by JANUARY 25th. Send check or money-order payable to "PEGASUS" with your order. Let our slogan be "A Copy of PEGASUS in the hands of every Unitarian on Young People's Sunday".

# LOCAL STATIONS

**From Coast to Coast**

## MEADVILLE FEDERATION

***Eva Kiley*, Contributing Editor**

The Meadville Federation, formed in 1925, has completed one year of its Fellowship contest and the societies are planning and working in friendly rivalry for the second awarding of the cup. We have learned that our fellowship with other groups has brought far reaching results. Friendships have been formed. Ideas have been exchanged. Church problems have been discussed and church personalities recognized. New England groups perhaps know that each church like each person has a distinct contribution and that some excell in one direction, some in another. We, of the Meadville Federation are just learning this truth as we are sixty, one hundred, or even two hundred miles apart. Our occasional week end meetings have been veritable small Isles of Shoals gatherings, and as we have become acquainted each meetings, and as we have become acquainted, each meet- a satisfaction to know the valiant soul in a neighboring town who meets the small rebuffs and faces the same problems as one's self. We cannot always, as a Federation concentrate on Fellowship but it is the first step to solidify our ranks. Acquaintance with and knowledge of our neighbors brings Unity. Unity is Strength. The results of our Meadville Fellowship Contest have justified it. There is work for every member of the Y. P. R. U. and we are facing the future with renewed determination and courage. A united organization of Unitarian young people in every community throughout this U. S. A. can do much to blot out the present war on evolution; can do much to free the other young people of the world from fear and superstition and to teach the world that truth and reason and science will bring about the Kingdom of which Christ taught us, and for which we are all, Jew and Gentile striving.

On October 9th and 10th the Toronto group entertained Niagara Falls and Jamestown. As the two towns are 200 miles apart Jamestown sent but four people, Niagara Falls which is 100 miles away sent 17. The Canadians were not content to let us enter Canada alone. The President and Treasurer came across the lake to Lewiston to meet us and escort us through the intricacies of customs and immigration inspectors. A two hour

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## CHICAGO FEDERATION

***Philip Keeler*, Contributing Editor**

The Chicago Federation is to be congratulated on its recent meeting at All Souls Church—where Ray Lalor and others of Mr. Merrifield's church were hosts to about 80. A brief devotional service led by "Fergie" of Meadville was followed by a session of important business discussion, involving plans for Young People's Week and the coming Clear Lake Conference. The raising of funds for Clear Lake—necessitating at least $200 will furnish a definite incentive to arrange some profitable ventures by the Federation. Concerted action was stressed and the desirability of the utmost cooperation was emphasized as opposed to individual group attempts at money raising. Two one-act plays were decided upon for Young People's Week—one to be presented at the new People's Church and the other at the First Church.

At 6:30 the crowd adjourned to the gymnasium to partake of a splendid supper. Songs and music gave the hour something of a conference spirit. Dr. Daniel Evans of Harvard gave a very practical talk on "Selfishness—Selflessness and selfhood" bringing out some pertinent points on modern conduct.

Local Chicago group activities of November and December include a dance at the Channing Club of the First Church, another at Hayford Hall (The Unit) in Evanston, and also a dance at the Third Church combined with an Alliance bazaar and supper.

It may be noted that Ray Lalor has been elected again as President of All Souls Chicago group.

Dr. Samuel A. Eliot was given a warm reception at Iowa City the Y. P. R. U. cooperating with Dr. Weatherly and the Alliance to make his visit as pleasant as possible. The Fireside Club held a special meeting to hear a talk on "Religion without Dogma".

Newt Lincoln and his wife were in Chicago for two or three days in the middle of December.

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## THE PARABLE OF THE DIAMOND FIELDS

### An Editorial

Everyone knows of the famous Kimberley diamonds, which come from the diamond fields of the same name in South Africa, but few realize that they were never discovered in their true value until the year 1870, although farmers had been plowing the fields for many years prior to that date.

As they plowed, they frequently turned up shiny little stones, which they gave their children to play with—little realizing that every day they were failing to recognize opportunities for untold wealth. Finally an enterprising Briton recognized the "shiny little stones" for what they really were—and the whole history of South Africa was changed. Which leads us to the "moral" of the "Parable of the Diamond Fields".

Like the farmers of South Africa, we are plowing fields full of diamonds—diamonds of opportunity—which only too often we fail to recognize. Doubtless many business opportunities pass us by, but it is not with these that we are chiefly concerned in this parable—what we are concerned with are the opportunities to make new friends, to bring happiness to those with whom we come in contact, to do our "bit" to further that commonwealth of humanity which is our responsibility as pioneers of a new faith—the faith of liberalism and democracy in every field of life.

It seems to me that the chief reason we miss so many opportunities of this sort is due to our propensity to judge "books by their covers"—people and things by the surface. We forget that the best gold usually lies hid the deepest. How many splendid chances have we missed, perhaps, to make really worthwhile friends because we have failed to recognize the richness of character in some quiet person who has not impressed us unduly the first moment. How many opportunities we have missed to help carry a brother's burden because he himself does not carry his burden in plain sight and complain of its weight at every step of the way.

Along the way of life stand pathetic little tombstones—the graves of opportunities which have been passed unrecognized by the travelers on their journey, and left to wither and die. There is not one of us who is not responsible for more than one of these tragic markers.

Perhaps, then, a good resolution for the year which lies ahead of us would be a determination to recognize the diamonds in our fields, and the resolve that we shall not be responsible for any further increase in the "infant mortality rate" of opportunity.

—W. N. C.

## STAFF APPOINTMENT

Miss Priscilla Harding has been appointed Assistant Editor of "PEGASUS" in addition to her duties as Business Manager. Miss Harding has helped with the "make-up" of the magazine for several issues, and this appointment is well deserved recognition of faithful and efficient service to "PEGASUS" and the Y. P. R. U.

Deerfield, Mass.

PEGASUS,
Y. P. R. U. Headquarters
New York City

Dear Hobby Horse:

After reading through for the second time some of the expressions of gratitude to the few persons who were said to have made the Mid-Winter Conference here a success, I spent some time looking in vain for similar expressions of thanks to the others who did so much to put through our exp eriment, namely those who attended.

Now with all due gratitude to Fred McGill and other good friends I think that those who attend such gatherings have about as much coming to them at judgment time as those who make the plans. For instance, I have in mind a bunch who came up from New York, one of them wrote such a lovely tribute to our conference for your pages. Now don't you think that someone ought to thank these young folks for coming up to help make this affair such a success? Don't say they get their thanks from the good time they had, because the leaders should get a bigger kick than you could give them from seeing the thing go through in such fine style. And you know if the followers hadn't followed the leaders, the leaders wouldn't have made a success out of it.

So dear Hobby Horse, fly away to all those who attended our conference with my heartiest thanks, after you have given them to the leaders. Yours for the leaders and the followers,

—Ruth Wellman

## WHAT THEY PLAN FOR Y. P. R. U. WEEK

NEW YORK: Every organized group will observe Y. P. Sunday Service. Metropolitan Federation will hold a rally Meeting and Dance in cooperation with the Friends and Universalists at the West Side Church on February 11th. The annual play which will be George M. Cohan's "Seven Keys to Baldpate" is to be presented at the Community Church on the evening of February 22nd.

CHICAGO: Expect every group will observe Young People's Sunday. They will give a play twice, once on the North Side of the city and once on the South Side. The last performance will be followed by a dance.

MOHAWK VALLEY: They are working hard to have each group observe Young People's Sunday. A few of the groups may combine for a dance but are too far apart for all to get together.

CHANNING FEDERATION: They are too snow-bound to unite but individual groups hope to have dances. Probably every group will hold special services.

BOSTON FEDERATION: Every group will observe Young People's Sunday. The dance has been postponed until February 25th. The play is coming strong, many tickets have been sold and things look promising for a big success.

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sail on Lake Ontario on a glorious fall evening, a hot, bounteous repast in the church upon our arrival in Toronto and dancing until midnight gave ample opportunity for the renewal of acquaintances made at previous meetings. Canadian flags marked the places of the visitors from the States at the table and each Canadian faced the Stars and Stripes. On Sunday we enjoyed a ride about the city, dinner in the homes of various church members and a tea at four o'clock in the church followed by the regular meeting of the Toronto group. Altogether it was a delightful occasion and we of the States in spite of Anti-British agitation have a warm feeling for our Canadian friends.

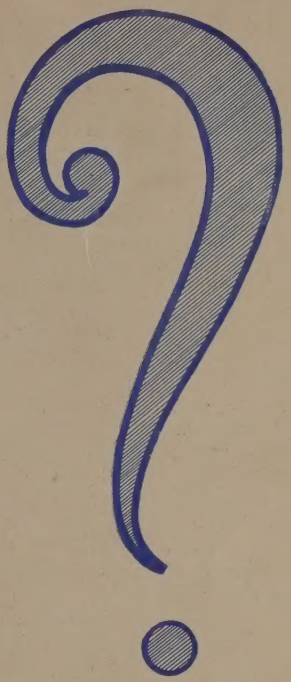
## MID-WEST GLEANINGS

The Huse Guild of the Church of the Messiah of St. Louis is putting on two one-act plays entitled: "Spreading the News" by Lady Gregory and "Borrowed Plumage" by a student of Washington University.

First Church Group in Louisville are planning a big New Years Eve party. (Note to last years Shoalers: By the way girls, we hear that our "boyfriend" Louis is minus his mustache!

The second issue of the Mid-West Student published by some of our liberal friends at the University of Minnesota has appeared on the scene. We admire your courage and wish you success.

The Mid-West Office wishes all the readers of "PEGASUS" a "Happy New Year."



*"If I give you a dollar,*

*and you give me a dollar,*

*neither of us is richer.*

*If I give you an idea,*

*and you give me an idea,*

*we are both richer."*

*Hereafter this column will be reserved for the Y. P. R. U. "Idea Exchange."*

*Will you contribute an idea to it?*

*Thank you.*

—The Editors

# WHAT-NOT?

## Sparks from the Heels of Pegasus

Yes, ours is the skin of the pachyderm.
We're tough as the lads in the wide, open spaces.
But note, if you please, how we writhe and squirm
When some sweet thing says, "I *adore* 'the Pegaysus!' "

* * * * *

It is now five o'clock ante meridian and we have just finished pasting up the column. To our ears come old, familiar sounds. A thin symphonic orchestra—drum, glockenspiel and violin—is playing that perennial matin concert which only night watchmen and columnists may hear.

On hard-packed snow a milk-cart's wheels
Fiddle a sprightly roundelay—
And on the frosty night now steals
Grey day.

Two leaden feet drum on my stairs;
Two bottles tinkle in a tray;
Each this superior label bears:
"Grade A"

Well, here's the page (the fiddling's done)
And songs are tinkling on my tray.
I hope you'll label every one
Grade A!

* * * * *

The history of the "Deerfield Raid of 1926" was told in last month's issue. Fred McGill, who led the invading party, now writes about "THE GUESTS":

The night-wind rustles through the crisp dead leaves,
And the home-gods of Deerfield are huddled in the eaves;
For strangers haunt the attics where the gray ghosts wait,
And the doors sving early, and the lamps burn late.

The clear air tingles with the calm cold frost,
And the home-gods murmur of the nights now lost
When the halls lay darkened, and things might walk
To the slow ruled rhythm of an age-old clock.

The white snow settles on the dry dead grass,
And the home-gods of Deerfield shudder as they pass;
There are voices on the Common, there is laughter in the night,
And the gates click often, and the lamps burn bright.

The wind sighs softly, and the snow drifts deep,
And the town is darkness, and the townsmen sleep,
For the gates are fastened, and the guests are fled,
And the home-gods of Deerfield are playing in their stead.

* * * * *

Had we been one of the home-gods of Deerfield, and found such a sympathetic spirit in our midst, we should have plucked furtively at his sleeve and welcomed him into our séances. Perhaps that's what they did.

* * * * *

Item from an article in the Christmas number: "Young people have rallied to the aid of the 'struggling' church. Roofs are patched with money raised by a small group which is interested in rifle practice." While we heartily commend the spirit of these young musketeers, we can't help but feel that patching roofs with money is by way of being just a little bit extravagant.

* * * * *

This poem is Mabel-Louize Arey's, and is called "ECHO". It reached us too late for insertion in our December page, but it was read at the Church of the Saviour's vesper service on Christmas Eve:

That night of joy, so many ages since,
Still spreads its wid'ning ripples to our day,
And still beyond, through countless centuries,

World without end. That gentle, lowly Prince,
Who never mounted throne, nor held His sway,
Save in the hearts of men; Who sought to seize
No kingdom, save the kingdom of the soul;
Who, from beginning to the end of life,—
A life so hard, so incomplete, and brief—

Exemplified obedience and control,
Counselled forgiveness in the midst of strife,
And, with His going, left a lasting grief,

The which, translated, brings us joy on earth,
And hopeful faith in life beyond this span;
That Prince of Peace still lives, and to all men

He brings, with every Christmas, a new birth
Of love, of kindness, and of help to man,
Until his fainting courage springs again.

Then who could fail His faith in human good?
And who would not use what the New Year brings
Of new beginnings and forgotten fears?

To-morrow finds to-day's dark thoughts withstood,
When will is used to conquer evil things;
A perfect life is but a tale of years

Of ill impulse denied, and action fine
At every chance for kindness; in the whole
The roughness vanishes, and in its place

Is left the gracious symmetry of line
Which marks perfection; finally, the soul
Sheds light on all beholders through the face.

Joy comes again with every Christmas Day,
For with remembrance of the Christ there comes
New power to serve, and new impulse to be

His follower in truth and hope, as they
Of Galilee, who came from humble homes,
But, through example, help us to be free.

* * * * *

You will agree, I think, that the above is a poem meriting much more of your time than it will take simply to read it through. These are thoughts that challenge thought—and invite, also, some question. The poem will find its home in many faithful hearts, undoubtedly. But for my part, and I say this in neither a tone of regret nor of swagger, I rejoice in Christmas Day for very different reasons. I love Christmas for its traditional merriment, for its greetings and laughter, its holly and mistletoe, its gaily colored ribbons and tinsel, its bells and carols, and fir trees, and candles. And for its opportunities to prove my gastronomic prowess before a Swedish *smorgasbord!*

Amid such attractive and utterly diverting surroundings, I cannot think upon the Prince of Peace—not in the sense that is suggested in the above poem. Were I to choose for myself one day out of the year for that, I think it would be Good Friday. The story of the Babe in the manger has never meant very much to me. But the story of that very human martyr, convulsed upon a wooden rood, has the power to stir me deeply. Even then Good Friday for me might come in April or October, and many times throughout the year.

So with other holidays. On the first Armistice Day the world shouted as from one throat a poignant song of gratitude. But certainly the world as one body can never be prompted into thankfulness by virtue of nothing more than an annual proclamation from the White House. The day comes to each of us when his cup runs over, when his heart o'erbrims with thanks for the goodness and mercy that follows him. Not necessarily will that day be the last Thursday in November.

So it seems to me also that a resolution is more likely to be lived up to if, rather than waiting upon a system of chronology, it answers immediately to the voice of conscience. How difficult it is to make a new beginning each one of us knows. In the strict sense of the word it is perhaps impossible. But in the moment that we feel our souls lifted up as on the crest of a great wave, we must assuredly leave much of the sordidness behind. And in the hour when a tide of revulsion surges over us, the clinging rags and weeds must drop away.

Through many centuries, to many millions of people, Christmas has brought a renewed power and a greater devotion to truth. Through these centuries millions of others have gained strength and devotion in just living the life day by day. The essential values of that life, so beautifully interpreted in the foregoing poem, remain always the same.

HANS AXEL WALLEEN